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A^{is}
LASTING
JEWELL,
FOR
RELIGIOUS
WOMEN.

In the summe of a Sermon, Preached
at the Funerall of Mistris MARY CROSSE,
late Wife of Mr. HENRY CROSSE of *Barne-*
staple in the Countie of *Deuon* Merchant,
Novemb. 11. 1628. and now published
with some Additions.

With a brieife description of her life and death.

By WILLIAM CROMPTON^K, Preacher of the Word
of God at *Barne*^{staple} in *Deuon*.

Thus shall it be done to them whom the Lord will honour.



LONDON,
Printed for EDWARD BLOUNT.
1630.

Contrary.
Bearly is Fruitful. 7. 5. 3. 7.





TO
THE WORSHIPFULL
CHRISTOPHER BLACKNALL
 Esquire, and to the vertuous Gentle-woman,
Mistris DOROTHIE BLACKNALL,
 his Wife, Grace, Mercy, and Peace.



Orshipfull Sir, my losse hath occasioned this gaine to the Church, ;
 the death of my dearest friend gi-
 uing life to this Monument :
 Iacob erects a Pillar vpon the
 Grane of his beloued Rachell, ;
 Gen. 35.20. my desire was, the me-
 mory of mine might not perish; nor
 her Vertues with her body, be buried in the Land, where
 all things are forgotten : for that end I haue at length
 preuailed to make that publike, which was deliuered vpon
 a short warning (the speaker limited both for time
 and Text) at her funerall : neither knew I any to whom
 I might more fitly Dedicate the same (of right belong-
 ing to her neereſt Kinsman) then to your selfe, with
 your vertuous second : deare shee was vnto you, while
 A 2 lining

THE EPISTLE

living, and I know the fragrant smell of a bruised rose, will not be unwelcome, though dead. I could not then wish her to live still in misery; I now desire shee may live in memory; according to the promise of God, made unto his Saints; Psal. 112. 6. Prou. 10. 7. The memory of the iust is blessed; and the righteous shall be had in euerlasting remembrance.

Worthy Sir, if you may hereby reape any comfort, I shall haue the more content; if God may haue any glory, the Church any benefite, religious Woemen encouragement hence, the Author, I know, obtaines his expected reward: who otherwise was unwilling to feele againe the lashes of this censuring Age. Thus, not doubting to finde a kinde acceptance of a good meaning, I commit all to the blessing of God, leaving you and yours to the rich mercies of God our Father in Christ, and rest now as euer,

Barum, this 14. Nouemb.

1629.

Your Worships Kinsman to be com-
manded, in what I am able,

HENRY CROSSE.

A Lasting Ievvell,
FOR RELIGIOUS
WOMEN.

PROV. 31. 30. 31.

Fauour is deceitfull, and Beantie, vanitie; but a woman that feareth the Lord, she shall be praysed; giue her of the fruit of her hands, and let her owne workes prayse her in the gates.



His portion of Scripture, Right Worshipfull, Men, Fathers, and Brethren (all dearely beloved) in the best beloved Christ Iesus, is part of a Prophecie, see the first verse of the Chapter, and therefore certaine; S. Peter calls it the sure word of prophecie, which came not by the will of man, but men of God spake as they were moued by the holy Ghost. S. Paul chargeth vs that

2. Pet. 1. 19.

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we despise not prophecyng: either by vnbeliefe, or by an idle, fruitlesse hearing; a long *Exordium* to prepare you. I shall not (and haue good reason to hope) I need not vse, hauing hitherto, found you as louing, willing, and attentue hearers, as euer I spake vnto (God grant continuance with increase of practice) where attention will proue obedience to our Sauour, and obedience bring profit with delight, the matter carries its owne weight to procure entrance into the dullest eare; onely take heed how you heare this Prophecie which *Salomon* learned of his mother.

Verse 8. 9.

Iustice first named, because first in being and chiefe in working.

In the whole Chapter, you haue first generall directions for a good King, and in him, for any that truely feare God, and desire to order their life according to his word; and they are especially three, contained in the nine first verses: First to deale iustly with euery one; *Giue vnto God the things that are Gods*; honour, glory, with vniuersall obedience; giue vnto *Cesar*, and with him to euery other man, what belongs vnto them, by the Law of Nature, and Nations, rayse not your selues vpon the ruine of your brethren, vniust increase will consume the principall: yet looke not so much vpon others, as to forget your selues; Iustice like Charitie must begin at home; he cannot be acceptably iust towards another, in the acts of commutative, and distributive Iustice; who is cruelly vniust to himselfe in neglecting the safety of his owne soule: defraud not your owne soules of spirituall food and tillage; to starue, or permit them grow needy; is the greatest Iniustice; sowe the seedes of grace, your soules require it, and you

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you shall reape the haruest of glory; your Sauiour hath promised it.

Secondly to bee temperate in the vse of wine, and strong drinke; God commands it, nature requires it, common honesty calls for it; a customary drunkard, (whether by quaffing, or slipping in passion or actiue drunkenness, glorying in that shamefull practice, to lay others asleep) Tauerne-haunter, health-drinker, and destroyer, fights against all; giant-like in his *alie. Metamorphosis*, thinkes himselfe able to wage warre with nature, procures such a habit in it, as will not be remooued without great difficulty, forgets God, his seruice, himselfe, wife, Children, soule and all: let all starue for bread, for hee may haue drinke enough; makes himselfe vnseruiceable, and consequently a staggering burthen, both to Church and Common-wealth, layeth himselfe nakedly open to the fierce wrath of God Almightye, to all the danger and disgrace can possibly bee thought on: as by many wofull examples we haue seene in euery age: and finally looseth all his friends, good name, estate, health, and saluation, without speedy, and speciall repentance: read at your leasure, *1. Sam. 25. 37, 38. Prou. 33. 19. 20, 21, 29. Prou. 30. 31, 32, 33. Esay 5. 22. 1. Cor. 6. 10. Gal. 5. 21.* then consider how vile a vice drunkenness is; and how hard to be left.

Verse 4. 3. 6.
Sobriety.

Thirdly, to be resolute in resisting all the deceitfull baytes of feminine beauty; vnruely appetite, would betray our strength, and make vs yeeld at the sight of enery weake woman; did we not heare another voyce from heauen, Giue not your strength to

Chastitie.
This is first in intention, last in expression, as the subject of the following discourse required.

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Prou. 2.18, 19.

Prou. 7.26.27.

Felix quem faciunt aliena pericula cautum.

woemen, nor your wayes to that which destroyeth Kings. It is reported that *Alexander* would not looke on the wife of *Darius*, least hee that had overcome many men should be shamefully vanquished by one woeman; one wanton eye may let in more ruines to the soule, then two hands can thrust out: gaze not on beautie, it is vanitie; listen not to the voice of fauour, it is deceitfull; let not your hearts be insnared with such knowne traps; the gaine of the flesh, is in this sense the losse of the soule: reade what is written: The house of a whorish woeman inclines vnto death, and her pathes vnto the dead: None that go vnto her; retorne againe, neither take they hold of the pathes of life. She hath cast downe many wounded, strong men haue beene slaine by her, her house is the way to Hell, going downe to the Chambers of death. When the Foxe saw many going, none returning from the Lions denne, he refused to goe for feare of like danger: Let vs hence learne to be wise, least wee complaine too late. How haue wee hated instruction, and despised reproofe? how haue we disobeyed the voice of our teachers? and refused to incline our eare to them that instructed vs?

Secondly, wee haue in this Chapter an exact description, and Commendation of a vertuous woeman, beginning at the tenth verse: which I would commend to all that are, or desire to be good wiues: that you would peruse it once a weeke, not omitting set Tymes, for reading other parts of holy writ: my Text is the conclusion of it, wherein you may obserue with me,

I. The

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1. The fading Condition of outward endowments } *Favour is deceitfull,*
comprised in, } *and Beantie vanitie.*
2. The lasting worth } *But a woman that feareth*
and dignity of inward } *the Lord shee shall bee prai-*
grace, contained in, } *sed.*
3. The dutie of all men, towards vertuous women,
Expressed in the last words, } *Giue her the fruite of her*
hands, &c. }

Wherein I shall briefly touch these particulars:

1. Who they are must be } *Woemen.*
praised, }
2. For what? } *The feare of the*
Lord. }
3. How they must } *By the fruit of their hands,*
be praised. } *and their owne worthes.*
4. By whom? } *By their Children, Husbands,*
Neighbours; all are enioined
to giue good woemen their
due praise. }

Of all which in their order, and first by way of
Explication.

The censure of Nature and } *Favour is deceit-*
naturall endowments, } *full.*

Favour, may be taken 2. wayes: first, for inward
affection, which is a motion of the mind, stirred vp
by the apprehension of some excellencie in the par-
tie favoured, as when wee say this, or that great man
fauours vs, smiles vpon vs, loues vs entirely: then
this

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this fauour what more deceitfull ? who can tell when hee hath it ? or discouer a false heart vnder a flattering forehead ? did not *Cain* commune with his brother, whom he meant to kill ? was not *Joabs* speech peaceable, when his purpose was to smite *Abner* ? how sweet were his words to innocent *Amasa* ? Art thou in health my Brother ? when a sword was in his hand to free him from all diseases ? *Abfalon* inuites his brother *Ammen*, to feast with him, but the guest must be slaughtered by him: *Indas* cries haile Master, when he came to betray the sonne of man with a kisse: What apish Complements, bowing, becking, scraping, the foolish froth of feigned loue, doe we behold amongst men ? while there is no correspondencie betweene the heart and the hand ? what promises haue wee had ? what protestations haue wee heard ? which haue proued abortiues, living and dying in the same moment : who relies thereon in these daies, builds on sandy ground. Belecue them that speake out of experience ; trust not fauour, it is deceitfull : so true is that of the Psalmist, mens words may be smother then oyle, when there is no truth in the inward parts : Or suppose one to haue it ; who can tell how long he shall enioy it ? health, and sicknesse, life and death, sun-shine and stormes, day and night change not so often, as this deceitfull fauour ; to day wee may heare *Jacobs* voice, to morrow feele *Esaus* hands ; the least error, rumor, or conceit of one, crushes this affection : rich words with an ayery issue, proclaimes the Parents folly. This fauour of wicked men and women, is nothing worth : like
smoake

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smoake to the eyes; or the reede of Egypt to the hand: what extremity of folly drives worldly Politicians then, or boone companions and good fellows (as they are termed) to preferre it before the fauour of God, to seeke more greedily for it then reconciliation with God in the blood of Christ?

The fauour of great men may be sought, preferred, good vse made of it, yet one dram of Gods fauour in Christ is more worth then the fauour of all the Princes in the World. Let mee be Gods favorite, I care not whether the World smile or frowne; let others pursue this deceitfull fauour; but Lord, doe thou lift vp the light of thy countenance vpon vs.

Secondly, fauour may be taken for outward proportion, in bodie, and face; ioyned with a iustly tempered complexion; when all the humours manifest an equall power, without any selfe-ruining desire of dominion: this is the fauour here meant, and is deceitfull two wayes.

First actively, when it deceiues others, and that either in regard of iudgement, when men thinke women to be such as they seeme to be, perfect for parts, beautifull, healthie, sober, chaste, temperate; there being indeede and truth not any one, but the shadow of these qualities in them: or in regard of loue, and liking, when men suffer themselves to be ensnared with the very outward fauour, making Sense the guide vnto reason, and beaptie the ground of their affection: so were the sonnes of God deceiued Gen. 6. 2. 34. 2. in the old world; *Sechem*, the sonne of *Hamor*,
Sampson.

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Judg. 16.
2, Sam. 11. 2.

Sampson with Dalilah; David with Bathsheba, and many more in every age: few eyes that haue not thus beene foyled; looking through these deceitfull spectacles, haue beene mistaken in their object. Experience hath taught vs to tell you this, fauour is deceitfull; and least it should not be enough deceitfull of it selfe: there are certaine appurtenances which make it more deceitfull, as painting, perewigs, false eyes, arteficiall teeth, cawles of net-worke to catch wantons; round tyers, chaines, bracelets, mufflers, rings, earrings, with the rest of that wardrobe set open by the Prophet: gaze not on this fauour, faire and louely it appeares; but defiles the heart, leaues a staine vpon the Soule, and is it not deceitfull?

Esay 3. 19. 20.
21. 22. 23.

Secondly, passiuely, deceiuing it selfe; promising constancie, when nothing is more fraile; see if it euer could indure the shining of the Sun, blowing of the wind, falling of the raine, the least inward griefe; two or three fits of an Ague, the small pocks, bearing of Children, consume and leaue it no place; this day it lookes as if it would bee alwayes soe; to morrow, as if it had neuer beene so; and is it not deceitfull? a meanes it is to coozen many of the foode of life. They cannot goe to Church in Summer for heate, nor in winter for cold, it will spoile their complexion; and is it not deceitfull? what meane the multitude of vailes and maskes, the closer you keepe it, the lesser while it will last, and is it not deceitfull?

Beautie is vanitie: here wee haue a more liuely expreffion of the former: I know no great difference

rence betweene fauour and beauty: in our ordinary speech they are often put one for another: except this fauour is refer'd to proportion, beautie to complexion: though in strictnesse of speech, beautie being something arising from both.

Beautie is twofold. 1. Inward of the heart and mind mentioned. *Psal. 29. 2.* This is true substantiall beauty; not here meant. Another there is outward in the face and countenance; arising from a pure mixture, and quicke motion of the humours: as in Scripture we read often of such beautie; highly to be Commended when it meets with a gracious heart: in *Rachel, Sarah, Rebecka, Vaishy, Ioseph, Dauid, Abigail, Absalon, Bathsheba* with many others: given to good ones, lest it should be thought euill: given to the wicked, lest it should be esteem'd more then is meete: yet in both it is truely said to be vanitie; vnprofitable and soone fading, like some pleasant flower, that stoopes to the first sharpe blast: Beautie and vanitie may be compared to *Zacheries* two staues, one is no sooner broken, but the other succedes.

Psal. 45. 3.
Cant. 5. 10.
6. 4.
Genes. 29. 17.
12. 11. 26. 7.
Ester 1. 11.
Genes. 39. 6.
1. Sam. 16. 12.
25. 3.
2. Sam. 13. 25.
11. 2.
Zach. 11. 7.

The prayse of grace and gracious Actions.

But a woman that feareth the Lord. What woman soeuer, young or old, maid or wife, that feares the Lord: not with a slavish feare, that may be in Diuels and Reprobates which is to feare with hatred; nor with a seruile feare onely, though it bee commendable, and in some sort necessary: but with a filiall feare, ioyned, with a heartie loue of him so feared: shee that is godly and religious makes conscience of her wayes, hates euery

Betweene slavish and seruile feare there is a graduall if no specificall difference.

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knowne

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knowne sinne, delights in the societie of Gods Saints on earth; vses Gods ordinances in their season, performes that office her place requires out of faith and obedience vnto God; such a one shall bee praised: Faire ones may be fauoured of some for a time; good ones shall be fauoured of all for euer; grace brings true honour; no glory without it; her husband shall praise her, and blesse God he euer saw her: her Children shall rise vp in token of her honour, and call her blessed; because fruitfull; bearing Christ in her heart, them in her wombe.

A good woeman was neuer barren; shee cannot but bee a mother of many Children, in one sense or other: her comforts and lessons, workes of piety and charity, her speech and behaviour: what are they all but so many issues of grace? Praised shall she be of God, his word and seruants, had in honour of all that are round about her (if men were silent, the stones would cry out) and her good name shall remaine for euer.

Least a good action should miscarry in the manner, the holy Ghost in the last clause of this booke and Chapter describes how she must be praised:

By the fruit of her hands, by her owne workes:

The hands of a gracious woman walke faster then her tongue, the tongue is not idle, nor ill employed; exercised often in the prayes of her God: giue her the reward of her hands, not withholding the fruit of her lips.

The fruit of the hands, growes on three branches; in feruent praying; diligent working: charitable giuing: the first lookes vnto God; the second to her house

house and familie; the last to the poore and needy: her owne workes they are called, because done by her selfe; enabled with Gods grace, during life.

Let others build Trophes to preserue their memory, after death: a godly woman erects a lasting monument with her own hands: whence we may note by the way; first, that it is one propertie of the feare of God to make woemen fruitfull in euery good, both of nature and grace; the want of this makes barren in each degree. Secondly; that works of charity, truely praise-worthie, should be done during life; let her owne works praise her; not the works of others, though done by her appointment.

Thirdly, to detaine the iust reward of praise from such good woemen, is iniustice: giue them the fruit of their hands: let such wines freely inioy the benefit of their owne labour; let them sit vnder the vines of their owne planting, and weare the cloath of their owne making; Let husbands neither restraints, nor suspect such as feare God; either they doe not euill, or would not doe it; the will must be accepted for the deede: let their large prouision and ample portion, publish their iust demerit in all assemblies; it is the greatest pitie and iniustice, that men should suffer vertuous woemen to want competent maintenance; incouragement, by due praise, and commendation; he may be punished with a bad wife, that deales vnkindly with a good one.

Conclusions, or obseruations doctrinall hence naturally arising for our instruction are three.

First that fauour and beauty, as formerly described, are vanities, a seemely proportion with the

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best complection, is but a sandy foundation where-
on to build our affection; whether we consider de-
sire, or praise; Beautie alone is like a pleasant baite
with a poysoned hooke, to catch and gall vs, not to
feed and comfort vs; neither for this can any merie
praise: For first it is the worke and gift of God; not
to vs, but to him especially apperrains the praise.

Secondly, it is a thing common to good and bad:
the worst women haue often the greatest share: most
beautie, least grace; they dote so much of what
they haue, as that they neuer thinke of what they
want; as also with reasonable and vnreasonable
Creatures: how farre doe some flowers exceed the
fairest face.

Thirdly, beautie alone is very vnseemely; like
a gold ring in a Swines snout, so (saith Salomon) is
a faire woeman without discretion.

PROV. II. 12.

Fourthly, it is deceitfull, both actiuelly, and pas-
siuely: besides, beautie and fauour in their best ap-
parell; are but shadowes of Good comparatively; as
may be gathered from diuers passages of the Prea-
cher; and therefore none should rely on them, whe-
ther owners, or beholders: First, because they are
not lasting, as hath beene noted in the exposition;
that cannot make man happie, which is capable of
not-being: secondly, they can giue no satisfying
content, while they doe last: beautie and fauour
fill not the heart, though obtained: the eye is not
satisfied with seeing; that which hath power to stay
and satisfie the mind of man, is simply one; affect
beautie, we cannot wantonly and meerely for it
selfe without desire of change; now this pleases, af-

Eccles. I. 8.
PROV. 17. 10.

ter

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ter that : delight in variety is the companion of lust; neither of which can stand together with contentation.

The vse of this may serue for instructiue information to men and woemen. First, let faire woemen learne hence to esteeme so of their beaurie; bee not mistaken in your face; if you haue nothing better, you are but as painted Sepulchres; your outward structure couers a masse of foule Corruption: a flower may be wondrous faire to looke vpon, yet wee say it is but a flower, and accordingly to bee esteemed: so beaurie, though iustly admired, expressing in some part the excellence of the workeman; yet *Salomon* tels vs, it is but vanitie, compared to the beauty of the inner man: nay, what is more vgly then a faire face, with a foule, proud, lustful heart? the fairer any are, the more carefull should they be; not to offend by it, themselves or others, and the more thankfull for it, many good things of nature require more seruice to glorifie the author thereof: beauty with grace, a faire face with an humble holy heart, are Jewels of inestimable worth. Did faire woemen know how highly outward beauty is set forth by the presence of inward grace, they would *Gratior est pulchro, &c.* strue for it, and seek each to exceed other. Beaurie without grace, is one of Sathans snares to entrap possessors and passengers both at once.

Secondly, men may hence learne wisdom in two respects. First to recall this truth into minde, when they are tempted with beaurie; shall we trust what is knowne to bee deceitfull? Secondly, that they doe not so much delight in, and admire it, as to

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Math. 7. 26.

Prou. 6. 25. 7.
26.

make it the chiefest motiue, or ground worke of their loue and liking, hee is accounted in the iudgement of wisdome a foolish man that builds on a sandie foundation; especially considering the following danger. For first, Stories tell vs that many great ones haue falne hereby: other mens harmes should make vs the more wary, principall pillars in Israell, *Dauid* and *Salomon*, father and sonne were soulely shaken; what may weake ones feare? Secondly, besides the discord hath beene raysed betweene Brethren; warre proclaimed, blood shed, onely about this deceitfull beautie: the practice of *Paris* may at any time bring Grecians to the walles of *Troy*. Thirdly, and after all, suppose it peaceably obtained, when outward fauour decays, that loue grounded first thereon will decay also, if no further hurt ensue. It is reported of *Helen*, or some other of her complexion, that on a time, after sickness, viewing her selfe in a glasse, and seeing her beautie decayed, suddainly fell into a relapse, and through the malignitie of a strong conceit dyed.

Secondly, this censures and condemnes the practice of many amongst vs, both men and woemen; woemen, who hauing and seeking nothing else but fauour and beautie, bestow all, or most part of their time about it, curling and cutting the haire, painting, pinning, lacing, dressing, adorning, &c. it argues great lightnesse, and want of the loue of grace, to toyle so about a knowne vanitie: how light then many of our English Dames are, their practice shewes, looking more on the Glasse then on the Bible: being more carefull of their faces, then

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then their hearts: pittie it is faire Creatures should
so befoole themselves, onely with a meere out-side
of good.

Men that are carried away most with beauty, let
them learne to see, and acknowledge their youth-
full error, as they desire to be saued: are not you
one cause of their misery? offences may come; but
woe to them by whom they come. I see not how it
can be auoyded: for, did not woemen by experi-
ence see, men preferring outward endowments to
inward graces, we should quickly finde a generall
change; woemen would strine to be good, did they
see men affect goodnesse: it is ordinary policie to
use that baite which the fish most delight to play
with: in this worst age of ours, what is most looked
after in woemen but beautie, riches, or both?
are they rich, beautifull, of rich parentage; is there
any hope of preferment by them in the world?
(Religion the chiefest linke between man and wife)
grace and a vertuous education is little respected:
this makes woemen admire the one, as their chief-
est good, neglect the other, as little worth: Let
such men know, a day will come, when they shall
confesse, and bewaile this pleasing and selfe-decei-
uing error; if they bee not arraigned as guiltie in
part of Female folly.

Thirdly, here is comfort for such as settle their
affection on better ground, upon the image of
Christ, and the graces of the spirit, shining in the
partie affected: this Foundation is rockie, durable:
the proportion will neuer change; nor the beautie
decay, the gates of hell shall neuer preuaile against it;
by

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by vse it increases, and out-lives the nipping blasts of all-consuming time: fauour is deceitfull, and beauties vanitie: why should any bee proud that haue it, or grieue that want it? a wrinckled forehead, swarthy complexion, a person in bodie or in face any wayes deformed; with a vertuous, religious mind, appeares more beautifull to the eye of iudgement, then the fairest Creature in the world: Not so, since *Eue* assented to the craftie Serpent, none of her posterity appeare beautifull; but such as are dipt in the blood of Christ, and cloathed with his righteousnesse: For the censure of some scornefully foolish in bewraying their owne ignorance; passe it ouer, it cannot harme you; a good soule shall not be denyed entrance into heauen for want of beautie.

Let me therefore exhort you (my dearly beloved in the Lord, men and woemen) affect not fauour, it is deceitfull; dote not on beautie, it is vanitie. To Professors of Christs Gospell I speake; fashion not your selues to this world, mispend not precious time in pampring foode for wormes; the greatest gallant, and fairest face, shall stoope ere long to lodge in clay: beleue it now, or else you will one day find it so, when it is too late: build not your affection on such a sandie foundation, the sturdie windes will ruinate whatsoeuer you erect thereon; *Salomon* spake out of experience deare bought; you haue wisdom offered you at a cheape rate, and it may be as good as that which is further fetcht; contemne, nor flight it not; Consider what is truth, and the Lord blesse it vnto you.

Second-

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Secondly, in that the feare of the Lord is here opposed to fauour and beautie, and by opposition preferd; we learne, that the feare of the Lord with good workes, are woemens chiefest Jewels, things of greatest worth. *Illegitimum est nomen*

I ioyne these two, because they cannot well be separated; no filiall feare of God without good workes; no good workes without the feare of the Lord: these are woemens chiefest Jewels, and of greatest worth; in regard they last longest, and become them best, yeelding certaine comfort, with a free reward: that soule which once feels the benefit, will not part with it for all the world. The Scripture is euery where full to this purpose; *the feare of the Lord is excellent, and endures for ever; the feare of the Lord is a treasure; a gracious woman retaines true honour; better is a little with the feare of the Lord, then great treasure: better is a little beautie with the feare of the Lord, nay fairer is the foulest face, with inward grace, then Helens beautie, with a proud, wanton luxurious mind: who can find a vertuous woman? her price is farre above rubies: therefore it is the Apostles aduice, that woemen should array themselves in comely apparell, with shamefastnesse, and modesty, not with broydered haire, gold, pearles, or costly apparell: (no better ornament for a woeman, then an humble mind) no richer pearle then a pure heart) but as becommeth woemen that professe the feare of God, with good workes; seconded by his partner in labour, whose adorning (speaking of good woemen) let it not be that outward, of plaiting the haire, wearing of*

Psal. 19 9.

Esa. 33. 6.

Prouer. 11. 16.

15. 16.

Prou. 31. 10. 2. 2.

11. 1. 1. 1. 1.

1. Timo. 2. 9.

10.

1. Pet. 3. 4.

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gold,

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gold, or putting on of apparell : but let it be the hidden man of the heart, in that which is not corruptible, euen the ornament of a meeke and quiet spirit, which is in the sight of God of great price.

Let common woemen gull themselves and others, with paynted shewes, euery vertuous matron knowes good workes to be a better ornament then cut or plaited haire, pearles, gold, or costly array : many simple ones, either know not, or beleeue not this, obserue them strutting with their spangled foreheads, as peacocks vse to doe with their tailes, haue nothing to glory in but what is borrowed from the Creature, wanting the chiefeest Jewell, all the rest are as filthy rags.

This truth will further appeare vnto vs, if we consider first that which the Scripture speakes of, the feare of the Lord in those seuerall places cited, whereby we may easily discerne the excellencie of it. Secondly, that sweet contentation of mind, with our portion allotted, as with what wee are and haue; beautifull, or deformed, riches or pouertie; which followes as an effect of this feare; it hath the promise of this life and that to come: Godlines with contentment is great gaine: heereby was *S. Paul* taught, in what estate soeuer he was to be contented therewith: and good reason; for as the Prophet tels vs, there is no want to them that feare him; they want not beautie, riches, pleasure, nor content; Christ is all in all vnto them.

Thirdly, The continuance of this Jewell, it endures for euer, hauing the promise of both Kingdomes, this of grace the other of glory: when fa-

hour,

Psal. 19.9.
Prou. 1.7.10,
27, 14, 27.
Math. 13.45.
46.
1. Tim. 4.8.
6.6.
Philip. 4.11.

your deceives, and beauty failes, the feare of the Lord endures without change; when all other pleasures leaue a dampe behind, the feare of the Lord onely makes rich, and hee addes no sorrow with it.

Fourthly, the desire of the best woemen in euery age, seeking to attaine it, rather then beautie, riches, foode, or rayment; whose actions, are for your imitation; let others pin, plait, and paint, spend you these precious howers in prayer: Let *Martha* bee troubled with many things, take you *Maries* choise, it will bring *Marthas* gaine without her trouble. Like as *Salomon* asking wisedome, obtained also honour, riches, long life; so fals it out with those that feare the Lord, it brings with it all other necessities: fauour and beautie may bee without the feare of God: the feare of God not without them: and as it was a chiefe part of wisedome in *Salomon* to desire wisedome: so is it a speciall part of holy policie in woemen to chuse the feare of the Lord, as their chiefeft ornament: God will adde the rest: no man euer serued the Lord in vaine. I. Cor. 13. vlt.

In the application of this doctrine wee find matter first to informe woemen, what they should most earnestly seeke after: if they would be good wiues, and bring a lasting portion with them to their husbands, *The feare of the Lord*. It is the Command of our Sauour, strengthened by a promise: seeke first the Kingdome of Heauen, and all other things shall be added vnto you: this makes woemen most lonely and onely praise-worthy: their presence highly esteemed during life: and their memory

Math 6. 33.

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honoured after death: this makes woemen shine in the darkeſt age; fruitfull in euery good worke, conſcionable in their wayes both toward God and man: obſerue, and you ſhall find how pious ſuch are vnto God, dutifull to their husbands, carefull of their houſhold, reaching Children, guiding ſeruants, giuing good example to both patternes of humility in ſpeech, going, attire.

They are helpefull, hopefull, euery way beautifull; I want *Epithetes* to expreſſe their excellency; a woman with this Jewell, is one of the greateſt outward bleſſings to man on earth; provided it hang not in the tounge, nor at the eare onely, but in the heart.

The Queſtion onely here will be; how this Jewell may be knowne?

Answer. By theſe, or ſome of theſe three things. Firſt, by antecedents, or things going before: Firſt, knowledge of God, his will, preſence, iuſtice, mercie; of our ſelues, what we haue, wee ſhould not haue, what we want, that we ſhould haue. Secondly, ſorrow of heart, for what we perceiue amiſſe. Thirdly, deſire of amendment, which we muſt feele before we can attaine it. Fourthly, enquirie after, and diligently uſe the meanes, hearing, and reading of the word of God, with prayer and meditation.

Secondly by ſome properties; which are, firſt to inlighten the vnderſtanding in ſome meaſure according to the capabilitie of the ſubiect. Secondly, to purifie the heart, not from the being, but from the raigne of ſinne. Thirdly, to heate, and enkindle zeale in the affection, for Gods glory. Fourthly,

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to direct in the right way to heauen; like as the Load-stone turnes the finger towards the North; soe this feare of God makes women still looke vnto Christ, that they may safely saile, betweene the dangerous rockes, of doubtfull, and vnlawfull things. Thirdly, by some Consequents as first to hate euery sinne, and foule fashion of the world, so soone as knowne. Secondly, to delight in the practice of sincere obedience: without partialitie, hypocrisie, formalitie, or temporizing neutralitie: to be more in deedes then words; to doe more at home, then abroad.

Thirdly, to make conscience of both these, to eschew euill, and doe good in obedience vnto God.

2. *Question.* But how may this Jewell bee attained?

Answer. First, by meditation vpon the former particulars: secondly, by practice; and that is first remotion of all lets and hinderances, with the wise Merchant, we must part with all wee haue to buy this pearle.

Secondly resolution, to doe what euër the Lord commands vs in his word, both for time and manner, without distinction, pretence, or exception.

Thirdly, to teach men what they should most affect and praise in woemen; not riches or beautie, though both the gifts of God: Did you know the worth of a vertuous wife, her fidelity, sedulitie, sobrietie, humilitie, patience, sweet carriage and behaviour, you would seeke her more greedily then any hungry Spaniard doth the Indian gold, or any

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amorous wanton, his deceitfull minion: know this further, woemen would not offend so much about their faces, did not men offend first in excessive praises of their fading beauty.

Thirdly, to stirre vp the parents care, by their godly endeauour, to leaue this portion to euery one of their Daughters: you would haue your children doe things praise-worthy, then giue them good example, teach them the feare of the Lord; and they shall bee praised: God hath spoken: the present sight of a vertuous face is more delightfull, then gold or laud; the one as vncertaine respects the body only: the other as a lasting Jewell; regards both body, and soule. But alas, the greatest care in many parents is, to sowe in their Children the seedes of pride, and idlenes, by keeping them in the fashion for their haire, face, attire, gesture, complement, &c. neglecting the old fashion, after which God made them; to set them vp on high, the churlish thistles daughter, must marry with the Cedars sonne, only for his height; plodding to leaue them rich, though gracelesse: a greater fault there is in some other parents, whose indeauour is to dishearten and hinder their forward children in good courses; like the Scribes and Pharisees, will neither enter heaven, nor suffer those that would. I aduise children to
 > honour their parents, because of our precept, but
 > God more, because of many, parents are deare, Christ dearer; their loue precious, his inestimable, the parents care may adorne the body, this feare of the Lord is the soules ornament.

Secondly, this serues to vnuale the deformed p
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vertie of such women as want this Iewell ; though faire, yet faithlesse ; and may be compared to an Irish bogge or quagmire, which appeares greene and solid, till it be tried ; then opens her mouth to deuoure the passenger : such are faire rich women without grace ; to looke vnto they are like a bed of downe ; to touch, like a bundle of the sharpest thornes ; whosoever deales with them, had better grapple with a nest of snakes : their ornaments are all outward, and such as are indeede, the disgrace of Christianitie, borrowing, poudering, frizeling, and cutting of their haire ; naked breasts, ear-rings, nose-iewels, with strange fantasticke fashions : yet what a gay show doe such make ; esteeming themselves no meane persons, (no more they are not ; for they are alwaies in extreames) how haughtie are they, walking with stretched-forth neckes, wanton eyes, tripping nicely, as they goe ? how are they admired by simple ones, that know them not ? when as there is nothing in them praise-worthy ; it must needs bee folly, flattery, or both to commend them : if wee giue them the fruit of their hands, and let their owne workes speake for them, what a haruest must they reape ? will they not blush to heare and see pride, idlenesse, lust, drunkennesse, laid before them as their owne ? Oh, consider this, yee back-sliding proud wanton, wine-bibbing, loud-speaking daughters ; the fruit of your hand shall be giuen you, when nothing can be spoken of you but will dispraise you here, and after death ; your name and memory shall rott away : it is not a bare out-side will praise you, nor painting that can preserue you ;
your.

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your muffs, ruffles, laces, lawnes, perfumes, rings, bracelets, with the rest of that deceitfull burthen, (a compleatly fashionable woman in our age, beares a little packe about her) laid aside, what is left, but a barren carcasle, that neuer did, nor is like to receiue any good without speedy repentance and reformation.

Let no vertuous Matrons, be discouraged hereby, nothing is spoken against; yea, I haue comfort for them in store: Feare not yee; I know you feare and seeke the Lord Iesus: and what can daunt you? should pouertie? Christ is your riches: sicknesse? Christ is your health; contempt in this world? honoured you are, and shall be in heauen, want of a good complexion? alas, it is nothing; and it may be, it is in mercy those that haue it, sinne more about it, and encrease sinners amongst men, or of due proportion, amongst the partes of the body? mee thinkes a little grace doth abundantly supply all defects in nature: a woeman that feares God, appeares alwaies most amiable and louely; though in bodie neuer so deformed: let this Jewell of the soule comfort you against all other crosses, though you had nothing else in this world, glorie in this, that you know and feare the Lord.

I may stay no longer here: let me exhort you that haue heard, or by any other meanes, shall heare what I haue deliuered this day, to affect true prayse: beewiues indeed, and trath, like helpfull parts in a liuing body, not in name and shew onely like artificiall eyes, which supplying the roome, performe no part of the office of an eye: wiuers neglecting their dutie,

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dotie; when they should be helpfull, become hurtfull; are but the shadowes of wiues, and were they shadowes onely, it were well with those that haue them, if you would haue the reward, doe the worke of good wiues: seeke the chiefeſt Jewell, weare the beſt ornament; then know, though fauour be deceitfull, and beautie vanitie; yet a woman that feares the Lord ſhall be praiſed.

We all ſtand bound to acknowledge this grace in thoſe woemen, on whom God hath beſtowed it; huſbands, children, neighbours; yea, the whole Church muſt giue them the fruit of their hands: whence ariſes for our inſtruction this third and laſt concluſion. That it is a neceſſary, no arbitrary action, to giue vertuous women their due commendation: beautie is vanitie, and fauour deceitfull; nor worthy naming; but a woman that feares the Lord, ſhe ſhall bee praiſed; that is, acknowledged for ſuch, and commended: beſides this precept we find the ſpirit of God hath practiſed it elſe-where: it is ſtoried of *Ruth*, that all the people of the Citie did know her for a vertuous woman, that is, acknowledge commend, and praiſe her: of *Abigail*, that ſhe was a woman of a good vnderſtanding: in the booke of *Kings*, we find the good *Shunamite* commended: and our bleſſed Sauour himſelfe, enioynes it to bee done of one woman, for a good worke performed by her: whereſoener this Goſpell ſhall be preached in the whole world, there alſo ſhall this that this woman hath done, be told, for a memoriall of her. So of *Tabitha* the ſpirit records, that ſhe was full of good workes, and almes-deeds which ſhe did.

Ruth. 3. 11.

1. Sam. 25. 3.

2. Kings 4. 9.

Math. 26. 13.

Acts 9. 36.

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A leuell for Religious Women.

Neither is it without Gods guiding prouidence, but by speciall direction, that humane histories, haue beene such faithfull records, of the acts of vertuous woemen (I confesse some haue impiously dipt their pens ouer-deepe in the waters of *Marah*, going to describe the female sexe, so painfully publishing their owne disgrace,) *Suetonius* makes mention of *Claudia*, who seeing her father, riding through the streets of *Rome*, to be pluckt from his triumphant Chariot by the Tribunes, with a masculine boldnesse freed him from their hands, placed him againe in his seate, and neuer left till shee saw him, receiued withall magnificent pompe into the Capitoll. *Solinus* mentions another Romane Lady who when her mother was committed to straight prison by the *Trinuniri*, there to be starued to death, shee nourisht her with the milke of her owne brest: *Plinie* tels vs of another who did the like vnto her owne condemned Father. Wee read of *Alceste*, that died to saue the life of her husband *Admetus*; drawing from her owne chaste breast, such, and so many solid drops of blood, as erected for her selfe a living monument of honour to outlast time; the like instance I find in *Julia*, the wife of *Pompey*, mentioned by *Plutarch*: in *Portia* the wife of *Brutus*, commended to vs by *Valerius Maximus*: and in *Pompeia Paulina*, the wife of *Seneca*: with many others, whose names deserue to bee engrauen in pillars of Marble, and all to teach vs the necessity of this duty.

Which will further appeare if wee consider these enforcements. First, there are many that haue had
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and doe deserue this praise, you have read or heard (I presume) of *Rachel*, and the pillar *Jacob* erected in memory of her, of *Deborah*. *Hannah*, *Ester*, *Judith*, *Marie*, *Martha*, *Lydia*, *Sarah*, &c. whose names, and condions, are registred by a neuer-erring Historian; to tell vs, God is as wel pleased with the gracious actions of good woemen, as with the best of any of the sonnes of men; and that we, as he, ought to give them their due commendation: who can passe over in silence the renowned names of our two famous English *Elizabeths*, without admiring the one for valiant doing, the other for patient suffering, many calamities (the Lord in mercy, put an end vnto them in his time) and praying both for their vertues; many others I could name where I live, and have lived, who deserue it, but desire it not; let their owne workes praise them in the gates.

Secondly, this makes much for Gods glory, whose power is most scene in weaknesse, what is praise-worthy, is the speciall worke of God: their weaknesse magnifies his power; when they are praised for good workes, hee is glorified.

Thirdly, it is a meanes to augment that which is commended in them: vertue increases by praise, if it be in an humble minde; or else indeed it is not vertue. Fourthly, it is a necessary part of distributive Iustice, to give to euery one their owne, praise to whom praise belongs. Fifthly, it is beneficiall to all others, as to excite and stirre them vp earnestly, to seeke after that Jewell, yea, to sell all they haue, to buy it, which is so highly and generally commended: so also it will serue as a patterne to shew them

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how they must liue, if they would be prayſed; and although none would be praifed, yet all muſt doe things worthy praife. Sixtly, it is comfortable to ſuruiuing friends: by this meanes though death haue depriued you of the preſence of many good and vertuous woemen; yet of the preſence of their vertue and good workes, it cannot: a good name is left ſtill, yea, a freſh memory, which will ſpeake in their praife, when they are turned to clay, grace out-lives death; it ſtoopes not to the graue, but waites on the ſoule to the throne of glory; beauty and fauour moulder into duſt, the feare of the Lord indures for euer. It cannot be but a great comfort to heare wiſe men, and religious woemen, ſpeake truly in prayſe of our departed friends; to ſee the pens of ſtrangers employed as Gods instruments to publiſh their due praife, a reward to them, an example to others.

In the application of this Leſſon, we find matter of direction, teaching vs, as to praſtiſe what is here inioyned for the time to come; ſo to be ſorry for former neglects: we may not, we muſt not be ſilent in the praife of good woemen: their number is ſmall, the fault may be ours: when goodneſſe is ſlighted or diſteemed by moſt, weake woemen ſeeke it not at all: let others be condemned for not ſeeking it when they ſhould; rather then any of vs, for not praying it, where it is: But ſtay; are wee not too forward in this point? doe not moſt be-
daube the dead with vnderſerued praifes? too many no doubt: but then the rule ſet downe here is not obſerued: they praife them, but doe not giue them
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the workes of their owne hands: they rob one to enrich another, take Iewels from the Israelites, and giue them to the Egyptians: as in *Rome* common strumpets haue beene highly extol'd; so amongst vs, those are often prayesd after death, both in funerall Orations and ordinary talke, who neuer yeelded any fruit. praise-worthy during life: by this fawning stile, God is highly dishonoured, good men and woemen discouraged, and the vildest wretches countenanced in euill: I speake not this as condemning al those which haue, or do cast a few flowers vpon the coffin of the dead, it may be they saw more in them then all others did: but could wish men in this kind, where sin raignes euidently, about the feare of God, to be wisely sparing for feare of future danger.

If any demand here how a good woeman may be knowne, that so they may praise her and giue her the workes of her hands without offence to any: I answer; for this end you must make vse both of your eye and eare, a good woeman may be knowne, partly by what you see in her, partly by what you heare of her: First, by what you see in her, that she be. (as farre forth as is possible for man to discern) first vertuous, enrich with competence of knowledge, and a good vnderstanding agreeable to her Sexe: able to discern betweene good and euill morally; and accordingly to make choyce, both for speculation and practice; with wisdom (which consists in seeking for) finding out, following and maintaining the truth, according to ability, place, and calling; with iustice; ready to giue vnto euery one their owne: pietie to God, fidelitie to her husband.

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band, charitic to the needie, and diligent industrie to her charge in familie: with temperance, a vertue fetching backe all extreames to a mediocritie, and is employed in euery vertuous woman, about these particulars especially. First, her wordes, that they be not rash, hastie, loud, nor many, especially in the presence of her husband. Secondly, her pleasure, that she seeke not so much as is desired by the vnregenerate part, nor any at all, as the flesh desires it: let that which is reported of *Semiramis*, *Pasiphat*, *Faustina*, *Messalina*, with many other filthy woemen amongst the Gentiles, both Grecians and Romanes, keepe backe all from submission of their reasonable part to the slauiſh regiment of sense and carnall appetite; thinke not with delight of variety, lest you desire it; desire it not, lest Sathan offer you meanes to act it; act it not, lest after, instead of expected satisfaction, it lay you open, to further inuasion. Thirdly, her dyet, that she be neither carelesse, curious, or excessive in meate or drinke, for quantitie, nor over-much, (the gulf of drunken Gossips) for qualitie over delicate, a sinfull sauce, where with proud *Cleopatra* entertained her familiar guest *Marke Antonie*. Fourthly, about her apparell, that she be neither gawdy nor sloottish, that she passe not the bounds of her Husbands calling, and abilitie, either in the matter, or manner, ground or fashion of her attire.

Secondly, it is required she be religious in affection, profession, and conuersation; that she delight in the hearing of Gods word; obserue due howers of prayer publique with the Church; especially on the

Rom. 1. 16.

the Lords day, not slighting it at other appointed times; priuate by her selfe, and after with her familie, so ordering her household businesse, that this dutie may not be omitted, or interrupted through her default: that shee loue Gods seruants, countenancing with her best indeauour the best things; without this all the rest are little worth: chuse no wife, praise none chosen, without some signes of grace, some manifestation of the power of Religion.

Thirdly, it is required, she be obedient, humble, chaste, sober, discrete in her carriage, and outward behaviour: obserue a woman in her house, table, and furniture; for order and disposition of things left to her trust, in her cloathing, going, laughing, and talking; and you may quickly discern her what she is in these as in a glasse, the minde is represented, formall hypocrites, faile manifestly in some of these, when an honest heart keeps a decorum in all.

Secondly, you may iudge of a woman by what you heare of her; not from enery tongue; some inuent to publish what may please their owne, or the itching fancie of an il-willing neighbour; some passe sentence rashly, without Iudgement or experience, vpon heare-say from others as bad as them selues; so fame becomes a liar; but from the best and most iudicious, who are so obseruant of good things, that a gracious woman cannot misse a good report, where ere she liues. Feare not, omit not to giue such a one the fruit of her hands, and let her owne workes praise her in the gates.

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A sort of men there haue beene, and are (a viperous broode of degenerating Adamites) who doe so basely deieet woeman kinde, as to thinke and say, nothing they can doe, is praise-worthy: so their actions, though painfull and pious, neuer come in remembrance to be spoken of, or in a cold slight, and scornefull manner onely: how highly these offend and dishonour God Almighty, in denying them the worke of their owne handes, and disesteeming that exact part of his workmanship. I would they knew: envying the good they might see in them, or fretting at their praise.

Notwithstanding this vnnaturall spight and wicked behauiour of some men, in denying women due praise, and giuing them the heauy fruit of their womanly hands; beating in stead of praising, who haue their reward: what comfort and encouragement should the consideration of this Scripture, yeeld to godly, vertuous, and religious woemen; though men should not, yet God you see doth respect you; hee hath done it, and will continually raise vp others to giue you the fruit of your hands: onely remember so doe worthily in *Ephraim*, and you shall be famous in *Bethleem*. You cannot lose the reward of wel-doing; your labour is not in vaine in the Lord: sowe nothing you will be ashamed to receiue; in due season you shall reape if you faint not: your owne good workes of pietie and charitie done during life (though all things else should conspire in a finfull silence) shall speake and praise you in the gates.

Ruth. 4.11.

1. Cor. 15.vlt.

Gal. 6.7.8,9,
10.

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A Jewel for Religious Women.

And now for conclusion, it may bee expected, and is, as it hath beene a commendable custome in this and other Churches (in the purest season) I should adde something in particular, concerning the occasion of our meetings, which is to interre the Corps (ere while containing a vertuous soule) of *Mistris Marie Grosse*. And were not my purpose such, I should be iniurious to her name, vniust to her desert, and first of all giue ill example in thwarting my owne Doctrine, which I hope (through Gods grace enabling) I willingly neuer shall. It is no arbitrary, but a necessary dutie, to giue this good woeman some part of her due commendation, for the comfort of the flourishing friends, and the encouragement of many vertuous Matrons left behinde.

To name the Text onely were sufficient, *Fauour is deceitfull, and beautie vanitie, but a woman that feares the Lord shall be praised.* You are all perswaded (I doubt not) she was a woman that feared the Lord heartily, and therefore must be praised: deale iustly with her; giue her the fruit of her hands, and let vs permit her owne good workes to speake for her, and praise her in the gates. For my owne part, as *Peter* and *John* answered the Scribes and Rulers, *I cannot but speake of her the good things I haue heard and scene; willing and resoluing, as Ieremie concerning Marcella, to praise nothing in her; but what was truly made her owne by the gift of God: What Boaz said of Ruth, in her is fitly verified. You haue all long knowne her to bee a vertuous Matron iudery way commendable, whiche we*

Acts 10.

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consider her as a Woman, as a Wife, or as a Christian.

As a Woman; (with her Birth and Parentage I was never acquainted) this I know, what the Scripture speaks of *in high*, applies it self unto her; she was a Woman of a good understanding, wise, iust, sober, chaste, louing, discrete in all her actions, temperate in wordes, in pleasure, diet, apparell; from faults I exempt her not; sinnes shee had, inward corruptions, wherof she would often complaine with teares, else we nor shee had beene here to day.

As a Wife; you haue beene eye-witneses of her dutifull obedience, submissiue and reuerend behaviour; indued she was with a great measure of patience, carefull to content her Husband, goterne her house, and to bring vp her children in the feare of the Lord, reading to them, examining of them in the grounds, and principles of Religion, (the practice of euery good woman, according to abilitie) so spending spare houres, when others were at the Gossips play; neither was it labour in vaine, Gods blessing in her Children was one of her chiefest comforts to her dying day.

As a Christian; she hath beene an ancient Disciple, a professour of Religion in the power thereof, and a practitioner of pietie in truth and sinceritie; this was her onely ioy, comfort else, being wondrous sickly, shee had but little in this world; ornaments, with other feminine toyes shee esteemed none; in comparison of this Jewell much good I haue obserued in her my selfe, but haue heard

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heard much more, admiring the truth and power of God, that some should praise her for her pious deuotion and religious behaviour, who yet were neuer guiltie of any good. Three things especially are reported of her by faithfull witnesses: First, that she spent constantly some part of euery day in reading, and meditating on the word of God, and that shee read ouer the Bible this last halfe yeare before her death; as if her commission had run thus; read my will once more, and then come home: a shame to such who haue liued in health many whole yeares, and hitherto haue neuer read it ouer: many vse their booke a little on the Lords day, turne to places, cited, as if they would note them for future meditation: but returning home, the booke is laid vp in a spare roome, nere troubled more till some seruant come to shake off the dust, that it be fit for publike vse in the eye of the Church; with such formalities God is not pleased: if she be blessed for delighting in the law of God day and night, as she did; what are they?

Secondly, that she would not sleepe on the Lords day; no, not in the greatest extremitie of her last sicknesse, notwithstanding that her weake body was chiefly sustained by sleepe, and her friends and Children would often perswade to it, vrging Gods gracious acceptance of the will for the deed, where abilitie was wanting to actuate good desires: how soeuer, in the iudgement of the strictest Diuines, it is very lawfull and tolerable, yet in the exuberance of her zeale, her answer still was thus, or to this effect: no she would not yeeld that day to sleepe, it was the Lords day, the Soules market-day: if I

A leuell for Religious Weemen.

lose this day, what shall the Soule feede on all the weeke after? How should I answer it if my Lord should come and call to take mee hence, finding mee this day sleeping? I will not doe it, can I not watch one houre? the health of body I both respect and desire, preferring still the welfare of the soule, and though I cannot spend it as I would, being Gods prisoner, yet my endeavour shall not be wanting in heart and minde, to ioyne with the publike assembly, and such indeed her manner was to spend the whole day when she could not goe to Church (her lingring disease did stay her long and often) in prayer, reading and meditation: a shame to such among vs, that prophanely mis-spend the Lords day, sleeping all the morning securely, till the Bell calls them: as if putting on of our best cloathes, and running away, were all, nothing else required, when some preparation is as necessary as the seruice: he shall bring home but little good, that goes to market without money in his purse, greater shame to such as come to sleepe in the Church: her zeale would not permit her to sleepe in great weakenesse, on her bed alone, where none could be offended. Gods awfull presence cannot keepe you from sleeping in health, in Gods house, amongst a multitude, where many are offended thereby: if her vigilancie bee to be admired, take heede least Iudgement finde you napping.

Thirdly, that she obserued constant houres euery day for priuate prayer on her knees; euen when for very weakenesse shee could not rise againe, till some came in to helpe her vp. Oh happy Soldier
thy

A Jewell for Religious Woemen.

thy warre is ended; victory wonne, and the crowne obtained; sing deare Saint the songs of Zion: thy teares are washt away, enioy thy rest.

I could delightfully stay here to admire this free prisoner, in her heavenly conuersation, till the houre of her desired dissolution. To behold in a weake, leane, dying body, true beautie and to obserue the picture of pietie in this spirituall anatomic: how welcome is weakenesse, when accompanied with such strength of grace? but me thinkes I see already your eyes full, and the glasse emptie, I may not stay. One thing I would request of her Husband and Children, before I leaue, and that is, they would make knowne vnto the world, their loue, dutie, and respect vnto her, by imitation of her in pietie, humilitie, sobrietie, frugalitie and loue towards Gods Children, follow her in grace, you shall follow her to glory, and let this be ingrauen on her Tombe.

*As she liued, } in the feare of the Lord.
So shee dyed, }*

Lastly, to conclude in a word to you all my right dearly beloued, if you like this that you haue heard to day; and desire so much might be spoken of you after death, goe home, and do likewise: sell all you haue for this Jewell; shake off your dearest sinne; live in the *feare of the Lord*, you shall dye in his fauour, the fruit of your hands shall bee giuen you, and your owne workes shall praise you in the gates.

Soli Deo Gloria. FINIS.